

live such a life. Therefore he is the secret of a happy home life; Christ at the marriage altar, Christ during the honey moon, Christ when baby is born, Christ when the baby dies, Christ in the days of plenty, Christ in the pinching times, Christ in all the household during the clouds and sunshine, Christ in the home of joy and in the sad hour, when farewell must be spoken, when one goes home and the other remains behind bearing the burden of an unshared grief, then Christ will fill the vacancy and take the burden on himself and still keep his perfect peace alive in the heart of the one who so patiently living for him who died for all. A deep abiding peace is still enjoyed, while waiting the call to pass over the river to join the loved ones with Him in the holy land.

And I shall see him face to face  
And tell the story saved by grace.

#### One of God's Sweetest Gifts to Any Home is a Little Child

Happy is the household in which the pretty prattle of a babe is heard at intervals thru-out the day, and thrice fortunate the husband and wife whose affection for each other is cemented by the bond of a common love for their babe. Still it is true that "He setteth the solitary in families," and still it is true that "a little child shall lead" sinful men and women to the foot of the cross. Blessed be heaven for the precious boon of innocent infancy, a gift that has saved many a home from carelessness and out-breaking sin.

#### "Which Way Are You Going?"

The Revivalist.

A little girl went home from church one Sunday full of what she had seen and heard. A day or two afterward, when talking with her father, who was not a godly man, she said, suddenly: "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her:

"Is it your mother or your aunt who has put you up to this?"

"No, father," said the child; "the preacher said all good people pray, and those that don't pray can't be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said:

"Well, you and your mother and your aunt may go your way and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears and began to pray for mercy.

Which way are you going?

### Sisters' Society C. E.

From the Field

In behalf of the S. S. C. E. let me thank the sisters for the interesting reports from the Bethesda, Ohio, and the Sergeantsville, New Jersey societies. That is what these

columns have been calling for; and we trust many others may respond to the standing [invite] invitation and tell the readers of the EVANGELIST that you have an active society and what has helped to make it so. The Brethren Chapel society near Akron has a most excellent custom that helps to make their work a success, in an all-day meeting they hold regularly every year. You may look for a full account of the work of this society later, by one of their tireless workers. I cut my time short with them, as I wanted more time for Tiosa, where they had reported only a Ladies Aid Society. I think however they must have caught the idea of how I regard the Ladies Aid Societies in the Brethren Church, for I was agreeably disappointed upon coming there to find they had adopted the S. S. C. E. constitution a few weeks before. By making this timely change they also gained the membership of a certain brother who refused to give his name before, but held his membership in the nearest S. S. C. E. That is loyalty to the institutions of the Brethren Church. There are active and earnest workers at both these societies, the point of emphasis to be made being the devotional feature of the work. They realize that preaching once a month is not enough, therefore will try to help matters along somewhat by holding the devotional S. S. C. E. meetings at the church regularly every Sunday, or every other Sunday night. Sidney and Claypool churches came next on the list, and at each of these places we organized an S. S. C. E. At Claypool they had been planning for a Sister's society of some kind, and it was quite a help to have such a good representative of the Loree S. S. C. E. there in the person of sister Wright, whose husband is a teacher in the public schools of the town. May God greatly bless and prosper the work at both of these places.

The last Sunday in October was spent at the Dutchtown church, about seven miles from Warsaw, where I met with the members Saturday evening, Sunday morning, and in the evening before preaching services, they organized an S. S. C. E. with the expectation of fully carrying out its primary aim to promote Christian education and spiritual growth—by having also regular devotional meetings at the church on Sunday nights. This is a most blessed feature about the S. S. C. E. and ought to appeal very strongly to the church that has no K. C. Society, nor prayer meeting. It is gratifying to know that even tho the Dutchtown church is in the country, they have prayer meeting, and the work is moving along smoothly under brother Thomas Plue, whose zeal to see the cause prosper, manifests itself in his untiring efforts for the church, and preaches for them every two weeks.

Tuesday night was appointed for Warsaw, and had only little time with them, but promised (D. V.) to return to some of these churches next summer before National conference time.

The first two nights of November were set to meet the Roanoke congregation, but it

seems the weather is defeating our purpose. Last night the prospects for a meeting was rained away. This morning we were greeted with the first snow-fall in this part of the state and it is continuing at such a rate that the prospect for a meeting is being snowed away. It may be as well for the present as the church is in a rather unsettled state in regard to getting a pastor. They are somewhat perplexed, but not in despair. Why not the same minister take both Zanesville and Roanoke? May the Lord hasten the day when we shall have more ready ministers to go out anywhere and everywhere.

Until Nov. 18th, my address will be Freeport, Michigan, in care of Mrs. Phebe Darby.

VIANNA DETWILER.

Roanoke, Ind., Nov. 2, 1899.

## Our Young People

LIBERTY AND LOVE—Rom. 14: 1-23

Topic Nov. 19. (A Temperance Meeting.)

The temperance meetings and missionary meetings which come each quarter are always important. The first help us to get right ourselves and the second help us to get others right. Christian living and Christian service include the most of Christianity. Holy living requires the new birth and the indwelling Spirit and Christian service is the natural manifestation of that life. "Faith worketh by love." The topic of this lesson is suggested by the scripture which teaches that there is a difference between the liberty which is ours thru Christ and the license which the slaves of sins love to call liberty. There is a story of an Irishman who longed to come to this free country and after landing pounced upon the first Jew he met and pounded him because his fathers crucified Christ. There is another story of an African convert who said that Christianity was a great thing because he could do as he pleased and get forgiveness whenever he wanted it.

Have you not known church members who have seemingly acted upon such principles. They have a form and profession of liberty but remain in sin not knowing that "he that committeth sin is the bond-servant of sin." Some who would scorn to be under the lash of a king will yet bow down to so vile a thing as a plug of tobacco and say "Thou art my master. I cannot give thee up." and some will bow to the viler god of lust and some to the calf of gold and some to the apes of society and the peacocks of fashion.

To all such, imprisoned in the dingy cell of self, the Master says "Behold I stand at the door and knock. If any man will open unto me I will come in and sup with him and he with me." He came to "proclaim liberty to the captive" but the liberty he gives is liberty because there is no desire to brake the cords of love which bind us to himself. To the sinner the Christian life seems narrow and restrained because the unconverted want to go where love forbids. But the Christian can do as he pleases because he pleases to do right. If any still hunger for the onions and garlic of Egypt he is in bondage tho he dwells in the tents of Canaan. The Christian who loves games and dancing and fun better than prayer and the Bible and service had better pause and ask the reason why lest there be a name to live while under it there is sin and death.

But if love to Christ alone will not restrain the wordly Christian love to one's fellows ought to do so. Some time ago a man died of delirium tremens who said that his downfall began with drinking wine in a Christian home, another confirmed gambler testified that he came to love cards from their use in a Christian home.

Such testimonies may be multiplied by tens and thousands and ought to make us pause when about to do something the least questionable and ponder the words of the gospel "avoid the very appearance of